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RANKING THE GRADUATE SCHOOLS

There are those who cannot study history successfully unless the chronographer has divided it neatly into ages and periods and assigned mnemonic labels to each. When the historian of education comes to the naming of our present era, I would suggest that he call it the Questionnaire Age. About the only indoor sports for which the normal classical professor now has time are Latin cross-word puzzles devised by enthusiasts engaged in their eternal efforts to make our subject as attractive to youth as hockey or poker, and the game of replying to printed questions, proposed in a more or less unanswerable form, by friends of the Classics.

Now, nobody will object to most of the blanks and the circulars that, sooner or later, all of us have to fill out with physical facts or even with professional opinions. For example, when insistent decrepitude or, let us say, the growing apprehensions of hypochondria have demoralized a man into a visit to his doctor, he knows beforehand that the latter, as a preliminary to diagnosis, dosing, and dieting, is going to draw a filing-card on him and proceed to cross-question him with all the shamelessness of a district attorney. But does he not derive a certain satisfaction from the catechizing in the chance he gets to clear himself, his parentage, and perhaps his ancestry, of a long list of diseases of various degrees of respectability, as Doctor Harpocrates jots down his successive disclaimers? In any case, a medical inquisition results in one comfortable realization that there are at least a few ailments that we might have had but have so far escaped.

Nor is the filling out of certain post-bellum passports a wholly cheerless occupation. For, incidentally, the applicant may enjoy the excitement of making up his mind for perhaps the first time in his life whether his nose can be described as of normal size, his eyes as gray or green, and his forehead as justifying the epithet of 'high-brow', or, as some might expect, 'low-brow'. Moreover, he makes all these committals in the presence of a twenty-five cent photograph of himself, which, pasted on the document, will impugn or attest his veracity at every frontier.

Even accident and life insurance blanks may reward a writer as he ponders the relative value of eye, foot, and hand, compares his own appraisal of them with that of the philanthropic company, or figures out why the fracture of the professorial skull is worth only four times as much as a 'similar injury to his lower jaw.

But a man assailed by the usual sort of educational questionnaire can count on nothing like the mitigating pleasures that are associated with these other inquests. He is face to face with a grim, grim business. In the first place, there is the serious responsibility that rests on any conscientious respondent. What classicist,

indeed, has yet recovered from the strain of determining, many months ago, whether in the third year of the course in Secondary Latin a teacher should put his fifth or sixth emphasis upon "the development of right attitudes towards social situations", or rather reserve one or the other of these for "the development of correct mental habits"? When one realizes that statistics based on a few hundred such replies as his are likely to affect the education of thousands of unsuspecting innocents, a *horror ingens* courses up and down his spine.

Recently I received an appeal of a particularly troubling sort. Since the inquiry should be of some special interest to every reader of this periodical, I am going to present it here with the results of some of my own pondering. With a view to helping students to determine their choice of a Graduate School, I was asked among others to rank the Classical Departments of our American Universities. Ever since, I have been wondering whether any scholar in our country who really knows its seats of higher learning would venture a judgment. Yet the purpose of the investigation is admirable, and something practical might come from the general idea, as I hope to indicate before I bring this article to a close.

Of course, as we all know, there has never been greater pressure brought to bear upon classical students of all ages to work for the higher degrees than there is to-day. Upon what criteria can they base their choice of the right Graduate School, leaving out of consideration any limitations that purse or residence might impose? The problem is so highly complicated that we must analyze the factors that are bound to actuate a man or a woman in making this selection.

In the first place, our American Graduate Schools are struggling inefficiently with the job of handling promiscuously (rather than collaterally) students who are or will be teachers in three different sorts of institutions, High School, Small College, and University. So different, indeed, are these respective careers that a man's own pedagogical purpose as well as his own estimate of his powers must of necessity figure in his calculations. For, although some Universities care adequately for all types of matriculates, others are almost wholly concerned with the training of future productive scholars, and others with the proper equipment of instructors in Secondary Schools and minor Colleges.

But in other connections, too, a prospective candidate for a higher degree must ponder the more purely business side of his problem. For instance, he will naturally feel that it is quite as important for him to secure a commensurate position after winning his degree as to get the degree itself. But it is well known that for placing High School teachers some institutions are pro-

vided with much superior appointment-bureaus than exist in others. Again, Universities attain by no means equal results in locating their new doctors of philosophy. While, in general, a classical faculty that contains many men who keep up national connections by attending philological, archaeological, and pedagogical meetings, and by extensive public lecturing, will be best fitted to secure College positions for their charges, yet, in the case of some Universities, the general and traditional prestige of the institution will give it an equal success, even though its classical teachers happen to be few in number or relatively dormant.

Incidentally, of course, there are purely scholarly motives why one should calculate somewhat on the matter of size. A fully developed and well-balanced teaching force permits its members to specialize within their specialties, so that, with one professor devoted to topography, another to religion, another to linguistics and so on, it can offer such a curriculum as no individual polymath of forced growth can possibly compass efficiently. In other words, classical philology in the larger sense of the term embraces too many subdivisions of learning for any one or two men to do justice to them in their graduate teaching. There are, indeed, in some Universities even large departments of instruction so undermanned that what they advertise as 'graduate work' is a deplorable misnomer.

In another connection, also, the question of size is bound to come up. The friendships that men and women form among their professional mates play such a constructive part in their subsequent professional advancement, so far as the receipt of calls is concerned, that the strength of the student-body in which they enroll themselves is potentially very important. In a large group, too, those of outstanding ability feel the incentives of competition and the inspiration of sizable classes. The student who sets the pace among forty or fifty, who have taken their A. B. in Colleges located all over the United States, is, indeed, a marked man. He can count on most of those forty or fifty to remember his egregiousness.

Moreover, if the Greek and Latin Departments in the University of his choice are constantly growing, a superior man has a better chance to receive his initial appointment to an instructorship there than in an institution where the classical courses, and, more especially, the undergraduate ones may happen to be few and dwindling. There may even be a lack of professional encouragement and of scholarly inspiration in the graduate department itself in cases where the collegiate work in our subjects has long disheartened those who have had charge of it. An atmosphere of pessimism is not the air to breathe during one's years of apprenticeship in such a difficult profession as our own.

This thought brings up, indeed, the whole question of mental and physical health. Its claims may well determine whether one should matriculate in a country, a city, or a suburban institution. In our Universities of severer standards candidates for the doctorate sometimes break down physically or undermine insidiously their constitutions, if hard study is not relieved by outdoor exercise or by mental recreation. The former is

rarely afforded in any attractive form in any of our large city institutions. For the latter, naturally, the strong man of wide human interests will prefer the urban opportunities of hearing high-class lectures, opera, and drama, and of visiting art galleries and museums to any village movies or mere domestic diversions, even in a paradise of health.

Furthermore, the merely material equipment of a University is a matter of moment in certain lines of classical study. It is obvious, for example, that in the fields of palaeography, epigraphy, ancient life and art, not only are costly books indispensable, but also squeezes, photographs, lantern-slides, and collections of antiquities. An archaeologist of distinction may or may not have at his service departmental cases of specimens, in addition to a University Museum, and, it may be, to one or two other museums that belong to the community. Yet surely the possession of these advantages must influence the investigating student in his choice of teachers, even though he may have to work under some specialist of lesser rank, in order to secure them.

But it is time to pass now to the more professional and less business and material aspects of our problem. Will an appraisal of the scholarship of the professors in a department lead to a wise choice of one's place of training for a higher degree? At first sight, this may seem to be a less complicated question than some others we have raised, but it is not. It is so difficult to find a trustworthy measuring-rod for the intellectual standing of either an individual or an institution! For instance, we can not judge the membership of a teaching force too largely by its mere productivity in print, however superior the books and the articles its members may be putting forth. The very volume of their output may bear witness to the scant personal attention that they are according their advanced students. I have known a distinguished scholar, outside our classical fold, who used to devote so much time to being 'great' that he would often fail to conduct his seminary class, so that it had to run its own meetings in default of a leader.

No, the value of published work may or may not correspond with the writer's ability and willingness to further the scholarship and the learning of those who have come to him for training. Since *esprit de corps* is as much the secret of success in a classical faculty as it is in any other corporate activity, the selfish aloofness of merely a single professor in a small department may profoundly impair its efficiency. On the other hand, it may be more profitable to work in intimate association with a single first-class man of an inferior institution who is devotedly generous of his time than to study under even a considerable group, if they are too busy to attend to their primary pedagogical jobs. There is, to be sure, in the former situation one inevitable danger, namely, that the student may be so submerged by that single personality as to become overimitative and not acquire that independence and develop that originality which multifarious contacts are more likely to foster.

And now we come to another capital consideration, the matter of the teacher's personality. No one can

have attended as persistently as the writer scholarly gatherings in all parts of the country, hearing more papers than he hopes are ever read in either of the other worlds-to-come, without noting the frequent divergence between the merits of a man as an investigator or pundit and his worth as an associate of youths at the formative period of their professional career. Boorishness may make him obnoxious, conceit insufferable, narrowness of vision and lack of general culture an injurious proponent of our cause. You might never have suspected the truth, had you not seen him and heard him, and that, too, when he was supposedly on dress-parade at a gathering of scholars.

Yes, a man may achieve in his bibliography a truly leporine prolificacy and yet barely be on speaking terms with the colleagues of his own department because of his character or temperament. In certain institutions, that is a disconcerting discovery that men have had to make after they matriculated; and there is no need to point out how difficult it may be to take work under two men who are at war with each other by reasons of jealousy or personal injuries.

There is another consideration that should not be neglected. It is lastingly profitable to study in foreign lands, but a tiro, lacking that immediate opportunity, may find that the next best thing is to secure his training under men who have had such broadening experiences in their youth and have freshened their instruction by periodic visits and sojourns abroad, and especially by life in Greece and Italy.

Finally, to certain types of graduate students the actual prescriptions of our various Graduate Schools in the matter of residence and curriculum will seem of paramount importance. They will wish to know, for example, whether their doctoral thesis must be published, and, if so, whether this must be done before the degree is conferred or within a specified period thereafter.

If the reader has followed the arguments so far and supplemented my list of difficult factors in the problem with those which his own experiences suggest and space has forbidden me to rehearse, he may agree that no mere balloting is going to yield a dependable rank-list of American Graduate Schools, even if the voters be impartial, impeccable of purpose, and perfectly informed. But is there not something that could be done to help guide prospective students to a wise choice of their alma stepmother?

I believe that an illuminating pamphlet could be compiled from data sent in by the classical faculties of our various Universities. This might contain a list of the teachers, doing undergraduate as well as graduate work, with a statement of their own degrees and of the institutions that granted them. Other appropriate personalities would be the place and the period of their studies in this country and abroad, their membership in learned and honorary societies, their public activities, their professional offices, past and present. Even a partial list of publications, if each professor picked out the articles and the books by which he would be most willing to be judged, would suffice those who had to evaluate their quality and significance. Then there

might be a census of graduate students in attendance during the last five years, differentiating the sexes, and tabulating the Colleges from which they had received their bachelor's degree as well as any higher degrees. There should also be a statement of the library facilities, the amount of illustrative material accessible to the department, and some calculation of the cultural opportunities of the community in which the University is located. With such authoritative reports before them, our young men and women would certainly have a better chance to choose intelligently the Graduate School in which they should matriculate than they possess at the present time. That they could safely make such a selection on the basis of the results of a referendum-ballot of the sort that inspired this paper seems to its writer improbable.

WALTON BROOKS MCDANIEL

PRAYER IN THE ILIAD AND THE ODYSSEY¹

Nay, even the very gods can bend, and theirs withal is loftier majesty and honour and might. Their hearts by incense and reverent vows and drink-offering and burnt-offering men turn with prayer, so oft as any transgresseth and doeth sin. Moreover Prayers of penitence are daughters of great Zeus, halting and wrinkled and of eyes askance, that have their task withal to go in the steps of Sin. For Sin is strong and fleet of foot, wherefore she far outrunneth all prayers, and goeth before them over all the earth making men fall, and Prayers follow behind to heal the harm. Now whosoever reverenceth Zeus' daughters when they draw near, him they greatly bless and hear his petitions; but when one denieth them and stiffly refuseth, then depart they and make prayer unto Zeus the son of Kronos that sin may come upon such an one, that he may fall and pay the price.

This² is the chief utterance concerning prayer to be found in Homer, and may well be applied to the prayer or the series of prayers attending the initial incident of the Iliad. Indeed, one may almost say that the action of the Iliad begins with a prayer. Chryses, the priest of Apollo, has sought in vain to ransom his daughter from the Greeks, and so prays the god whose special servant he is to avenge the suffering and the wrong which have been inflicted upon him. "And Phoebus Apollo heard him, and came down from the peaks of Olympus wroth at heart, bearing on his shoulders his bow and covered quiver" (1.43-45). First he assailed the mules and the swift dogs, but then he hurled his shafts against the men also; and the funeral pyres burned incessantly. After nine days of the pestilence, Achilles finally summoned the assembly at which occurred the momentous quarrel between him and Agamemnon. Only the special interference of Pallas Athene saved him from laying violent hands on the supreme commander of the Argive host. He yields to the king of men, but not without a solemn oath never again to help the Greeks in battle. After Chryseis has been sent back to her father by Agamemnon, and Briseis has been taken as a substitute from Achilles, Achilles

¹This paper was read at the Eighteenth Annual Meeting of The Classical Association of the Atlantic States, held at The Episcopal Academy, Overbrook, Pennsylvania, May 3, 1924.

²Iliad 9.497-512. Quotations are made in the translation of Lang, Leaf, and Myers (Iliad), and in that of Butcher and Lang (Odyssey).

prays to his goddess mother, Thetis, to witness his sorrow. When she asks the cause of his grief, he tells his story and asks her to appeal for him to Zeus that the Trojans may be victorious and the Greeks may be slaughtered. In this way Agamemnon will find out what it is to dishonor the bravest of the Achaeans. Thetis promises to do what she can as soon as Zeus returns from his feasting among the Aethiopians. After the lapse of twelve days, the gods, with Zeus at their head, return to Olympus. Thetis is not remiss in carrying out the request her son has made of her. She addresses to Zeus a strong personal appeal based on favors she has done him in the past, and finally the great god nods his head (1.524-527):

Come now, I will bow my head to thee, that thou mayest be of good courage; for that, of my part, is the surest token amid the immortals; no word of mine is revocable nor false nor unfulfilled when the bowing of my head hath pledged it.

After the somewhat devious course of action which follows the dream sent by Zeus to Agamemnon, before the Greeks are mustered for the battle which the god has planned in accordance with his promise to Thetis, Agamemnon prays (2.412-418):

Zeus, most glorious, most great, god of the storm-cloud, that dwellest in the heaven, vouchsafe that the sun set not upon us nor the darkness come near, till I have laid low upon the earth Priam's palace smirched with smoke, and burnt the doorways thereof with consuming fire, and rent on Hector's breast his doublet cleft with the blade; and about him may fall many of his comrades prone in the dust bite the earth.

When the two forces are brought together on the plain, Menelaus, seeing Paris in the forefront of the enemy, becomes very eager to engage in combat with him, but the latter retires to the rear, and not until Hector has severely upbraided him does his courage return. Then he offers to engage in single combat with the Spartan king that the two armies may not suffer unnecessary woe. A truce is arranged on both sides amid very solemn and impressive rites, and, as the sacrifice proceeds, each of the Achaeans and the Trojans is represented as praying thus (3.298-301):

Zeus most glorious, most great, and all ye immortal gods, which folk soe'er be first to sin against the oath, may their brains be so poured forth upon the earth even as this wine, theirs and their children's; and let their wives be made subject unto strangers.

When Hector shakes the lots in the helmet to see who shall cast his spear first, they all pray once more (3.320-323):

Father Zeus, that rulest from Ida, most glorious, most great; whichsoe'er it be that brought this trouble upon both peoples, vouchsafe that he may die and enter the house of Hades; that so for us peace may be assured and trusty oaths.

Paris throws his lance first, since his lot has fallen out of the helmet, but the shaft, although it penetrates the shield of Menelaus, is bent at the point. It is now Menelaus's turn. Before throwing, he calls upon Zeus to help him avenge the wrongs he has suffered at the hand of Paris Alexander (3.351-354):

King Zeus, grant me revenge on him that was first to do me wrong, even on goodly Alexandros, and subdue thou him at my hands; so that many an one of men

that shall be hereafter may shudder to wrong his host that hath shown him kindness.

His prayer is of no avail, for, after Menelaus has conquered him, Alexander is carried off in a cloud by Aphrodite.

Agamemnon claims that the match has been won by Menelaos and that the Trojans must now surrender Helen and make such reparation as is fitting. This might have happened had not the gods intervened. Athene speeds from high Olympus and urges Pandarus, the son of Lycaon, to win favor and glory in the eyes of all the Trojans, but especially of Paris Alexander, by shooting an arrow at Menelaos. Before doing so, however, he is to pray to Apollo, the Lycian-born, renowned for his bow, and to promise him a hecatomb of rams. Pandarus obeys the words of the goddess, and, but for the intervention of Pallas herself, would have inflicted a most serious wound upon Menelaos. As it is, Menelaos is only slightly injured; but the truce is broken.

In the battle which follows, Pallas Athene takes Diomedes under her especial protection and aids him to do great deeds of valor. When he has been wounded in the shoulder by Pandarus, he prays to his patron goddess (5.115-120):

Hear me, daughter of aegis-bearing Zeus, unwearied maiden! If ever in kindly mood thou stoodest by my father in the heat of battle, even so now be thou likewise kind to me, Athene. Grant me to slay this man, and bring within my spear-cast him that took advantage to shoot me, and boasteth over me, deeming that not for long shall I see the bright light of the sun.

Pallas Athene hears his prayer. Not only does she strengthen him physically, but she speaks words of encouragement and takes away the mist from his eyes that he may be able to distinguish any god or goddess who may venture into the fray. He is warned, furthermore, not to engage in conflict with any of the immortals unless Aphrodite appear, in which case he is to wound her with his spear. When the goddess does appear to rescue her son Aeneas, Diomedes acts as instructed. Finally Helenus, the Trojan seer, bids Hector go back to his mother in the city and ask her to offer a *peplos* to Athene and to vow twelve oxen for her altar, if she ward off the fury of Diomedes. Hector does as Helenus commands, and Hecuba, surrounded by the matrons of Troy, proceeds to the temple of Athene to offer the fairest and largest peplos of her treasure. Theano, the priestess, opens the doors of the temple for them, and, while she places the garment on the knees of the goddess, all the women pray with upraised hands (6.305-310):

Lady Athene, saviour of the city, fair among goddesses, break now Diomedes' spear, and grant moreover that himself may fall prone before the Skaian gates; that we may sacrifice thee now forthwith in thy temple twelve sleek kine, that have not felt the goad, if thou wilt have mercy on the city and the Trojans' wives and little children.

While the women pray thus—a prayer which the poet is careful to tell us the goddess does not hear—Hector, proceeding to the home of Paris, finds him putting on his armor. He taunts him severely. Paris, acknowledging the justice of Hector's rebuke, promises to join him

later. As Hector is about to leave, Helen requests him to wait, but Hector says he is on his way to visit his wife Andromache and their little son. He finds them at last at the Skaian Gates. In the beautiful scene which follows, Hector prays in taking leave of the child, Astyanax (6.476-481):

O Zeus and all ye gods, vouchsafe ye that this my son may likewise prove even as I, pre-eminent amid the Trojans, and as valiant in might, and be a great king of Ilios. Then may men say of him, "Far greater is he than his father" as he returneth home from battle; and may he bring with him blood-stained spoils from the foeman he hath slain and may his mother's heart be glad.

Sometime after Hector and Paris have reentered the conflict, Helenus approaches the former and suggests that he challenge some one of the Greeks to single combat. Hector rejoices at the idea and acts upon it. After some delay, lots are cast on the Greek side to see who shall take up the challenge. With upraised hands the Greek host prays that the lot fall to Ajax, to Diomedes, or to Agamemnon himself (7.179-180): "O father Zeus, vouchsafe that the lot fall upon Aias or Tydeus' son, or else on the king of Mykene rich in gold". It falls to Ajax. Thereupon they all pray that Zeus give him victory or at least do not allow the victory to go to Hector (7.202-205):

O father Zeus that rulest from Ida, most glorious, most great, vouchsafe to Aias victory and the winning of great glory. But if thou so lovest Hector indeed, and carest for him, grant unto either equal prowess and renown.

Dark comes on before the duel is ended and the champions agree to resume the conflict on the following day. But on the following day, at Priam's suggestion, the dead are buried and the Achaeans improve the opportunity to build a wall and dig a trench round about it. The second day following there ensues a general mêlée in the course of which, as the Greeks are hard pressed indeed, Agamemnon, urged by Hera, arouses his warriors and prays thus to Zeus (8.236-244):

O father Zeus, didst thou ever blind with such a blindness any mighty king, and rob him of great glory? Yet I ween that never in my benched ship passed I by a fair altar of thine on my mad way hither, but upon all I burnt fat and thighs of oxen, being eager to lay waste well-walled Troy. Nay, Zeus, this hope fulfill thou me; suffer that we ourselves at least flee and escape, neither suffer that the Achaeans be thus vanquished of the Trojans.

Encouraged by a favorable omen sent in answer to this prayer, the Achaeans take heart, but, when they are later driven back again, with upraised hands they invoke all the gods (8.347). The success of the Trojans continues all the rest of the day, and at nightfall Hector announces to his comrades (8.526-528): "I pray with good hope to Zeus and all the gods, to drive from hence these dogs borne onward by the fates, [them that the fates bear on in the black ships]".

At an assembly of the host Agamemnon now proposes flight; Diomedes strongly protests and the folk cheer his resolution. Later that same evening, at a meeting of the chieftains, Nestor proposes an embassy to Achilles with a view to reconciliation. Agamemnon not only consents, but also agrees to make full restitution.

As the envoys walk along the shore to the tent of Achilles, they pray fervently to the Earth-holder, the Earth-shaker, that their mission may prove successful (9.183-184). Upon their return *re infecta*, Agamemnon calls for volunteers to reconnoiter the position and the strength of the enemy. Diomedes presents himself and chooses Odysseus for his comrade in the perilous undertaking. As they set out together, Athene sends them a favorable omen. Odysseus at once gratefully recognizes that the sign has been sent by the goddess who is his constant aid and support (10.278-282):

Listen to me, thou child of aegis-bearing Zeus, that ever in all toils dost stand by me, nor doth any motion of mine escape thee: but now again above all be thou friendly to me, Athene, and grant that we come back with renown to the ships, having wrought a great work, that shall be sorrow to the Trojans.

Diomedes adds an invocation of his own (10.284-294):

Listen now likewise to me, thou child of Zeus, unwearied maiden, and follow with me as when with my father thou didst follow, even noble Tydeus, into Thebes, when he went forth as a messenger from the Achaeans. And then he left by the Asopos, the mail-clad Achaeans, and a honeyed word he bare to the Kadmeians in that place; but on his backward way he devised right terrible deeds, with thee, fair goddess, for eager didst thou stand by him. Even so now stand thou by me willingly, and protect me. And to thee will I sacrifice a yearling heifer, broad of brow, unbroken, that never yet hath man led below the yoke. Her will I sacrifice to you, and gild her horns with gold.

After the slaying of Dolon in this same night, Odysseus dedicates the armor which has been stripped from the dead man to Pallas Athene, with the following prayer (10.462-464):

Rejoice O goddess, in these, for to thee first of all the Immortals in Olympus will we call for aid; nay, but yet again send us on against the horses and the sleeping places of the Thracian men.

In the hard fighting that ensues after this bloody expedition of the two Greek heroes, the warriors on both sides are too intent on their work to take time to pray. Twice, however, in the heat of the battle is Zeus addressed, but in expostulation rather than in prayer (12.164-173; 13.631 ff.). When, later still, the Trojans have advanced to the very ships of the Greeks, Nestor raises his hands in prayer (15.372-376):

"O father Zeus, if ever any one of us in wheat-bearing Argos did burn to thee fat thighs of bull or sheep, and prayed that he might return, and thou didst promise and assent thereto, of these things be thou mindful, and avert, Olympian, the pitiless day, nor suffer the Trojans thus to overcome the Achaeans". So spake he in his prayer, and Zeus, the Lord of counsel, thundered loudly, hearing the prayers of the ancient son of Neleus.

In the meantime, Achilles, for all his sulking, has not been an altogether uninterested spectator of the conflict. Earlier in the day he sent Patroclus to the tent of Nestor when from his ship he had seen the latter bring Machaon back from the fight in his chariot. Nestor had then urged Patroclus to try to soften the heart of Achilles. After tarrying long enough on his return to dress the wound of Eurypylos, when he sees that the Trojans have swept forth to the ships of the Greeks, Patroclus hurries back to Achilles. The latter will not

go into the fight himself, but is willing to allow his forces to enter the conflict under the leadership of Patroclus, who is to wear Achilles's own armor. Just before they set out, Achilles pours a libation and prays (16.233-248):

King Zeus, Dodonaean, Pelasgian, thou that dwellest afar, ruling over wintry Dodona—and around thee dwell the Selloi, thy prophets, with unwashed feet, and couching on the ground,—even as once thou didst hear my voice in prayer, and didst honour me, and mightily afflict the host of the Achaians, even now too fulfill for me this my desire. For I myself will abide in the gathering of the ships, but my comrade I send with many Myrmidons to war; to him do thou speed the victory, O far-seeing Zeus, and strengthen his heart within him, that Hector too may know whether my squire hath skill to war even alone,—or whether his hands invincible rage only when I enter the moil of war. But when he has driven from the ships the war and din of battle, scatheless then let him return to me at the swift ships with all his arms, and his comrades that fight hand to hand.

When Patroclus in his successful career has mortally wounded Sarpedon, the latter calls upon his comrade Glaucus to avenge him. Glaucus, himself wounded, invokes the help of Apollo (16.514-526):

Hear, O Prince that art somewhere in the rich land of Lykia, or in Troia, for thou canst listen everywhere to the man that is in need, as even now need cometh upon me. For I have this stark wound, and mine arm is thoroughly pierced with sharp pains, nor can my blood be stanch'd, and by the wound is my shoulder burdened, and I cannot hold my spear firm, nor go and fight against the enemy. And the best of men has perished, Sarpedon, the son of Zeus, and he succours not even his own child. But do thou, O Prince, heal me this stark wound, and lull my pains, and give me strength, that I may call on my Lykian kinsmen, and spur them to the war, and myself may fight about the dead man fallen.

Patroclus falls finally at the hand of Hector, and fierce conflicts ensue after his death. When it becomes clear that Zeus is entirely on the side of the Trojans, Ajax brings a long expostulation to a close with these words (17.645-647)³:

O father Zeus, deliver thou the sons of the Achaians from the darkness, and make clear sky and vouchsafe sight unto our eyes. In the light be it that thou slayest us, since it is thy good pleasure that we die.

The death of Patroclus at last achieves what no entreaties had succeeded in doing. Achilles is now firmly resolved to enter the conflict once more and avenge the death of his friend. A fierce struggle ensues. The gods participate as in no previous battle of the Iliad, but, when they have at last withdrawn to view the outcome from Olympus, Achilles and Hector meet face to face. The latter flees and is pursued three times about the walls of Troy by Achilles. His fate can be postponed no longer and finally the Trojan hero falls.

Now that the death of Patroclus is avenged, Achilles bethinks himself of the funeral rites which must be paid to his dead friend. When all is ready, the funeral pyre refuses to kindle.

Then fleet-footed noble Achilles had a further thought: standing aside from the pyre he prayed to the

³This passage has received interesting comment at the hands of a very distinguished critic, the author of the treatise *Περὶ Τῶν* 9.10 (edition of W. Rhys Robert).

two winds of North and West, and promised them fair offerings, and pouring large libations from a golden cup besought them to come, that the corpses might blaze up speedily in the fire, and the wood make haste to be kindled⁴.

Iris carries the prayer of Achilles to the house of the Winds. "And swiftly they came blowing over the sea, and the wave rose beneath their shrill blast and they came to deep-soiled Troy, and fell upon the pile, and loudly roared the mighty fire" (23.214-216).

When Priam has been directed by Iris to go forth and ransom the body of his son, at the suggestion of Hecuba he pours forth wine and speaks aloud in prayer (24.308-313):

Father Zeus that bearest sway from Ida, most glorious and most great, grant that I find welcome and pity under Achilles' roof, and send a bird of omen, even the swift messenger that is dearest of all birds to thee and of mightiest strength, to appear upon the right, that seeing this sign with mine own eyes I may go trusting therein unto the ships of the fleet-horsed Danaans.

After this rather swift survey of the prayers in the Iliad, it is proper to see what deductions can be made from them or concerning them. The first thing to strike our attention is the large number of prayers addressed to Zeus. With this predominance of Zeus, such a later attitude toward the 'Father of gods and men' as that of the poet Aeschylus becomes quite intelligible. The epithets by which he is addressed in the Iliad have run as a refrain through the preceding summary. The other gods figure in a very different way in the religious thought and feeling of the Iliad. Not only is their position in the Olympian hierarchy decidedly subordinate, but their respective rôles are quite precisely defined. Odysseus never invokes anyone but Athene, his own special patroness. When Diomedes invokes her, he reminds her how she once befriended his father, Tydeus. It is to Athene also, the special patroness of their city, that the Trojan women, with Hecuba leading them, appeal for protection against the valiant Diomedes (6.305-310). Similarly, Apollo is invoked at the very beginning of the Iliad by the priest Chryses. The only other invocation addressed to him is the prayer of Glaucus, the Lycian (16.514-526). Poseidon is called upon only once in the Iliad (9.183-184).

When we come to examine the epithets by which the gods are addressed, we find them of different kinds. There are epithets of quality only, that is, such as express certain attributes of the divine nature. To this class belong most of the epithets applied to Zeus—'Father', 'King', 'most glorious', 'most great'. In the case of the other deities these attributive epithets usually refer to a special function of the god. Thus Apollo is called 'god of the silver bow'. Sometimes the epithets refer to some fact in the myth of the god or the goddess in question, as for example the epithets addressed to Athene—'child of aegis-bearing Zeus', 'unwearied maiden'. The Trojan women, on the other hand, invoke her under the title 'ρυσίπολις, 'savior

⁴23.194-198.

of the city⁵. Most interesting of all, however, are the local epithets. In many prayers, especially the more solemn, the god is localized. Chryses, the priest of Apollo, when he prays that the Danaans shall be punished, begins with the following words: "Hear me, god of the silver bow, that standest over Chryse and holy Killa, and rulest Tenedos with might, O Smintheus!" He uses the same formula in praying that the plague be lifted after the restoration of his daughter. Zeus is addressed as 'that dwellest in the aether', 'that holdest sway from Ida'. These are, most probably, stock epithets. But, when we read Achilles's address to Zeus (16.233-248), "King Zeus, Dodonaean, Pelasgian, thou that dwellest afar", and the precise description that follows of the inhabitants of Dodona, we wonder whether a local epithet may not have a very special significance. The answer to such an inquiry is most probably contained in Glaucus's invocation of Apollo (16.514-516): "Hear, O Prince, that art somewhere in the rich land of Lykia, or in Troia, for thou canst listen everywhere to the man that is in need, as even now need cometh upon me". The local epithet seems to be an expression of the suppliant's association with a certain cult rather than of his belief that the god hears prayers only in one place.

Further light will be thrown on the subject of prayer in the Iliad by an examination of the same expression of religious feeling in the Odyssey.

(To be concluded)

COLUMBIA UNIVERSITY

EUGENE J. STRITTMATTER

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES SIXTH ANNUAL FALL MEETING

The Sixth Annual Fall Meeting of The Classical Association of the Atlantic States was held, in conjunction with the Washington Classical Club, on Saturday, November 29, 1924, in Corcoran Hall of The George Washington University, Washington, D. C. The programme was as follows:

Greetings, Dr. William Mather Lewis, President of The George Washington University; Vergil as a Propagandist, Mrs. Mable Gant Murphy, Western High School, Washington; Ancient Tactics and Strategy as Compared With Those of the Present Day, Colonel Oliver L. Spaulding, Jr., The War College, Washington; Certain Phases of the General Report of the Classical Investigation, Professor Roy J. Deferrari, The Catholic University of America.

It will be remembered that the Annual Fall Meetings of The Classical Association of the Atlantic States are held in conjunction with the Annual Conventions of the Association of Colleges and Preparatory Schools of the Middle States and Maryland. Some five or six Affiliated Associations (Teachers of the Classics, Teachers of Science, Teachers of English, Teachers of History, Teachers of Modern Languages, Teachers of Mathematics) hold meetings in conjunction with these Conventions. Conventions occupy all Friday after Thanksgiving. The meetings of the Affiliated Associa-

tions are held on the Saturday morning after Thanksgiving.

It may very well be worth while to jot down here, in brief, the 1924 programmes of such of the Affiliated Associations as are at all comparable with The Classical Association of the Atlantic States: English, Address, Must a Teacher of English be a Scholar?, Lane Cooper, Cornell University, followed by discussion; Modern Languages, Substitution Exercises as a Pedagogical Device, Miss Eunice Goddard, Goucher College, Aids to the Study of Spanish, Henry Grattan Doyle, The George Washington University, The Modern Foreign Language Study, Carleton A. Wheeler, Special Investigator for the Modern Foreign Language Study, under the auspices of the American Council on Education; History, National Liberty and International Unity, Charles G. Fenwick, Bryn Mawr College, The Political Background of French Foreign Policy, Katherine J. Gallagher, Goucher College.

CHARLES KNAPP

CORRESPONDENCE—A CORRECTION

I would like to correct one matter of fact in the review of my book, *The Founding of the Roman Empire*, which appeared in *THE CLASSICAL WEEKLY* 18.36-37. I have no wish whatever to find fault with Mr. Gray's review, particularly since, for the mistake in question, the blame is mine rather than his. After an accurate statement of the main idea of my first chapter he adds (36): "Professor Marsh, as he tells us (13), is indebted for this idea to Ferrero (*La Ruine de la Civilisation Antique*, 120-121), who, however, expresses it in general terms". I certainly did not mean to tell this, but I can see that my note, which is carelessly phrased, could easily give this impression. In point of fact the chapter was originally read as a paper at the meeting of the American Historical Association in 1913 and was subsequently printed in its proceedings for that year, as I state in my Preface. The work of Ferrero from which I quoted was published in Paris in 1921 and I did not see it till after I had completed the first draft of my entire book. As my interpretation of the reasons for the Senate's opposition to expansion was at variance with that of several far more eminent writers, I was much pleased to find that so distinguished a scholar as Ferrero had arrived at the same general conclusion as myself quite independently, for I had and have no reason to suppose that the Italian historian ever saw my paper. I therefore added the note under discussion. Unfortunately I failed to make my purpose very clear and I regret that my carelessness should have misled Mr. Gray. I have so few original ideas that I am sure you will pardon me for wishing to claim such as I believe I am intitled to.

UNIVERSITY OF TEXAS

FRANK BURR MARSH

The error corrected by Professor Marsh arose, as he says, from his own form of statement. I am very glad that the error should be set right, and that Professor Marsh should receive the credit that is his due.

SMITH COLLEGE

WILLIAM D. GRAY

⁵It is questionable whether the contradiction which Wilamowitz finds here is as serious as he imagines (see his discussion of *Die Athena von Iliou*, in his *Die Ilias und Homer*, 379 ff.).

ONCE MORE THE EFFECT OF FIRE ON STONES

In THE CLASSICAL WEEKLY 16.73-76, Professor Evan T. Sage had an article entitled A Chemical Interpretation of Livy 21.37.2. In this paper he discussed the famous passage in which Livy tells us that, at a certain point in his passage over the Alps, Hannibal was forced to make a way by means of fire and something called *acetum*. There is a very careful consideration in the paper of the effect of fire on various kinds of stones. This paper called forth comments on the effect of fire on stones, from Messrs. George H. Beal, Robert C. Horn, Charles Knapp, John W. Spaeth, Jr., and H. W. Wiley, in 16.76, 96, 128. See also 15.168. In 16.128 there was a quotation from Rodolfo Lanciani, Ancient Rome in the Light of Recent Discoveries, in which Lanciani frankly expressed himself at a loss to understand how fire could destroy buildings wholly or largely of marble or other stones.

In the latter part of 1924, in the Sunday Magazine Section of The New York Herald-Tribune, there was a series of articles, by Mr. John Kenlon, once Chief of the Fire Department of the City of New York, which dealt with his experiences as a fire-fighter during a period of thirty-seven years. In the issue of Sunday, November 30, 1924, Mr. Kenlon gave an account of the great fire which destroyed the Equitable Life Assurance Building on January 9, 1912. I quote two paragraphs from the article (page 10):

The Equitable now resembled a volcano in eruption. Great masses of granite from its walls were being tossed high in the air like thistledown and exploding a hundred feet above our heads from the intense heat, their fragments falling in meteoric showers upon us.

A great section of the outer wall burst near the corner of Pine Street and Broadway, and a piece of stone weighing several tons fell near Mr. Robert Mainzer, with whom I had been speaking, missing him, it seemed, by only a few inches. I then closed that side of Pine Street, even forbidding firemen to pass along it.

CHARLES KNAPP

WANTED: THE SOURCE OF LATIN VERSES OFTEN APPENDED TO GUIDO'S AURORA

Some months ago, Mr. Henry Harmon Chamberlin, of Worcester, Massachusetts, wrote me with reference to a passage that, in THE CLASSICAL WEEKLY 17.65, in the course of an article on Further Helps to the Study of the Metamorphoses of Ovid, I had quoted from a paper by Professor Nelson G. McCrea, Ovid's Use of Colour and of Colour-Terms. Mr. Chamberlin had in mind Professor McCrea's statement that we find in Ovid, Met. 2. 107-118, "a wonderful description that gave the idea of Guido's famous picture of Aurora". He continued thus:

Now under my engraving of the Aurora, and, I presume, under a great many other engravings, there occur the following lines:

Quadrijugis Invectus Equis Sol Aureus Exit
Cui Septem Variis Circumstant Vestibus Horae
Lucifer Antevolat Rapidi Fuge Lampada Solis
Aurora Umbrarum Victrix Ne Victa Recedas

These lines are not in Ovid or anywhere else in the Classics, so far as I have been able to ascertain. Do you know how they came to be under the picture? and do you know who the original author was? and is it likely that these lines gave Guido Reni his inspiration?

Here again my knowledge was not as extensive as my courteous correspondent implied that it was. I thanked him for the compliment, confessed my inability to help him, and then wrote to four excellent scholars, of wide acquaintance with things modern as well as ancient. None of them has yet been able to answer Mr. Chamberlin's queries, except to say that the lines are not in Ovid, or in any other ancient Latin author. But that Mr. Chamberlin was sure of, himself.

Professor W. P. Mustard, of The Johns Hopkins University, who, as every one knows, has read very widely in late Latin and Renaissance Latin verse, stated that some twenty years ago he had looked for the source of these verses, but had not found it. He thought the verses had been written specifically to go with the picture. They had, in that case, been inspired by the picture, or, we may say, by the picture as the interpretation of the passage in Ovid.

There the matter rests. Neither classical scholars nor professors of Fine Arts have been able to throw any further light on the source of the verses.

In conclusion I note that, unpunctuated as they are above, the four verses are not easy of interpretation. I should, if I were quoting them, in a printed book, set a comma after *equis*, and after *exit*, a period after *Horae* and after *antevolat*, and, finally, a comma after *solis*, and after *Aurora*. *Aurora* is in the vocative case.

The Encyclopedia Britannica¹, 12.688, under Guido Reni, gives the title of Guido's picture as "Phoebus and the Hours Preceded by Aurora".

CHARLES KNAPP

THE CLASSICAL CLUB OF PHILADELPHIA

The 176th meeting of The Classical Club of Philadelphia was held at the Princeton Club, on Friday, December 12, 1924. Twenty-seven members and guests were present. The paper of the evening, entitled A Classicist in Bolo-Land, was given by the Rev. C. Theodore Benze, a member of the Club, and late of the American Relief Association. Dr. Benze has recently returned from many months of service in this gloomy land. He painted a terrible picture of conditions in Russia, and assured us that the favorable reports of certain Congressmen and Senators who have been there were based on their having seen merely what the Russian authorities wanted them to see, or on their own wilful misrepresentation. None of them was allowed to converse alone with any resident American engaged in relief work. Dr. Benze's only books were a Greek New Testament, smuggled in by himself, and copies of Cicero, De Senectute, and of Ovid, Tristia, picked up in Russia. He read many passages from the latter which, he said, well expressed his own feelings in his temporary exile. Spied upon at every turn, he was, in defiance of Russian pledges, even refused a railway ticket when he tried to leave. He escaped from the country as an actual stowaway under the protection of several American officers. Altogether, it was an evening of thrilling interest.

B. W. MITCHELL, Secretary